

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'-Goethe.

No. 1,769—Vol. XXXIV. [Registered as] SATURDAY, DECEMBER 5, 1914.

'WHATSOEVER DOTH MAKE MANIFEST IS LIGHT !'-Paul.

London Spiritualist Alliance, Ltd.

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Members and Associates only. Free.

Psychic Class Mr. Horace Leaf.
Address on "The Reality of Thought."

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For further particulars see p. 578.

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A Journal of Psychical, Occult, and Mystical Research.

" LIGHT! MORE LIGHT!"-Goethe.

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SATURDAY, DECEMBER 5, 1914.

[a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way
London Spiritualist Alliance578
Dr. Welldon on the Unseen World579
The Message of Amen-Ra-mes . 579
The Mystery of Dreams581
A New Basis for Society 581
A New Basis for Society581 Sir Oliver Lodge and Human
Survival 582
The Triumph of Life 582

War Prophecies 58
The Direct Voice and its Problems58
For Our Wounded Indian Troops. 58
In Time of War 58
Sidelights
Time and Space
Prophecy of Johannes: Further
Evidence58

NOTES BY THE WAY.

We have at times discussed in these columns the psychology of great writers, especially when it took forms which brought it into the range of subjects with which LIGHT is especially concerned. Examples are found in the dream stories, poems and musical compositions of Robert Louis Stevenson, Coleridge and Tartini, and the references to inspirations received in sleep in the poems of Shakespeare, Keats and Shelley. A writer in an American magazine affords us examples of another kind, i.e., strange and radical changes of style and thought cropping out in the works of great poets. He cites "Ulysses" which, although by Tennyson, is quite unlike his ordinary workfar more like the work of Browning-and refers to passages in Browning quite different from that poet's own style and quality. Another instance is shown in the case of Kipling's Brushwood Boy." Such an utter transformation in the work thitherto produced by Kipling naturally excited astonishment in his readers. "No hint had hitherto been vouchsafed of the delicate yet daring fantasy, the dream atmosphere of this inimitable story."

It is probable that few readers of Kipling are unacquainted with the story of the "Brushwood Boy" or the still more beautiful psychic fantasy, "They." But remarkable as these tales are as examples of a writer showing what we may call a complete change of inspiration, we regard as more remarkable than any of the instances noted above the now historic case of the wonderful Celtic romances which were produced by the late William Sharp under the pen name of Fiona Macleod. There are still people who are incredulous of the idea that Mr. Sharp, whose style as a poet and essayist was well known, could have written these dream creations; but the fact is now well authenticated. We well remember when in literary circles the idea that Professor Sharp was the writer was scoffed at. The stories were obviously by another (a woman's) hand ; Fiona Macleod was a shy genius who kept in the background, and so forth. But we have the best reason for believing that Fiona Macleod and William Sharp were one and the same person, although the "change of inspiration" was one of the most extraordinary events in literature. The case of Chatterton and the Rowley poems is still another example familiar to lovers of literature. Posing as Rowley, an ancient monk, the boy poet produced work of a grade far excelling those products of his muse which he put forward in his own name.

The American Press-especially the religious portion

of it—has been discussing with much animation the proclamation of President Wilson appointing a day of prayer for peace. One of the most notable pronouncements on the subject is that of the "Western Christian Advocate" which sees in the event the sign of a changed attitude on the part of the world towards prayer. After remarking that "we have every reason for believing in prayer as a force for achieving results," the journal proceeds:—

By an intuitive insight into the spiritual life of the day he [President Wilson] sees that a new faith in prayer as a means of getting things done in this world is appearing in the Church. Men are talking about prayer when they come together in social groups. Prayer bands are springing up over the country which create great expectation in the dominancy of spiritual forces. Indeed, men now believe that prayer is in reality the most strenuous act of the soul, possessed of a power in harmony with natural science as one of the directive forces in God's great world. This is a modern concession to our faith and was brought about by the investigations of psychologists. It has been tested out and is being given wide acceptance.

It is pleasing to see that the psychologists have thus been able to reveal the existence of spiritual forces to those whom the Church failed to convince of the fact. But the work of the psychologists is far from being finished with this demonstration.

There is something particularly revolting in the idea of phantoms seeking to maintain a semblance of life by sucking the warm blood of living men and women while they are asleep. The earliest references to vampires are to be found in Chaldean and Assyrian tablets. Later the belief seems to have spread through Europe and Africa, and it is now to be found in most parts of the globe. Though much that is fanciful and extravagant is associated with vampirism it is probable, as in the case of other superstitions, that there is some underlying justification for its world-wide acceptance. In "Vampires and Vampirism," by Dudley Wright (William Rider and Son, 2s. 6d.), this view is thoughtfully considered in a chapter entitled "Fact or Fiction?" The author does not definitely assert the existence of vampires, neither does he deny the possibility of the phenomena. He looks, rather, to modern psychology to solve the problem and determine its scientific value-He quotes the statement of Dr. Pierart, the well-known French savant, that "the facts of vampirism are as well attested by inquiries made as are the facts of catalepsy," and he refers to the remarkable researches of Colonel de Rochas, on the externalisation, or projection, of the double, as indicating the most promising direction for future investigation. We note in passing that Gabriele D'Annunzio, the celebrated Italian author and poet, is mentioned as a firm believer in vampirism. The book, in addition to a weird collection of vampire stories, contains an extensive bibliography of the subject.

Much has been said—hardly in a congratulatory spirit—about the quality of the poems produced by our British poets concerning the great war. The following by an

American poet, Percy MacKaye, strikes us as having the authentic note, although even this does not reach the height of the great argument.

We are what we imagine, and our deeds
Are born of dreaming. Europe acts to-day Epics that little children in their play Conjured, and statesmen murmured in their creeds; In barrack, court and school were sown those seeds, Like Dragon's teeth, which ripen to affray Their sowers. Dreams of slaughter rise to slay, And fate itself is stuff that fancy breeds.

Mock, then, no more at dreaming, lest our own Create for us a like reality! Let not imagination's soil be sown With armed men, but justice, so that we May for a world of tyranny atone And dream from that despair-democracy.

Percy MacKaye is the poet referred to by Professor Hyslop in the article in our last issue (p. 574).

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 6TH, 1884.)

Students of mesmerism or animal magnetism recognise sensitiveness in different degrees in different subjects, as it is known to be in different individuals of various species of beings. It was by the aid of this sensitiveness that Reichenbach demonstrated certain previously unknown psycho-physiological facts in Nature, as Mesmer and his successors demonstrated certain psycho-physiological facts; and it is similar sensitiveness which has shown another series of facts, those of the Divining Rod; all proving dynamic relation between inorganic substances and human organisms especially appreciable by and through individuals whose nervous system is in an exceptionally sensitive

Of old time it has been known that small branches of certain trees, held in the hands of some individuals, moved on their passing over ground under which a spring of water was subsequently found. Dr. Ashburner, in his notes on Reichenbach (p. 90), refers to this subject. He says: "In the counties of Somerset, Devon, and Cornwall, the searching for springs, there called 'dowsing,' is practised, and has been time out of mind." He then quotes the following note from Dr. Hutton's "Translation of Ozanam's edition of Montucla's Mathematical Recreations": "Lady Milbanke, mother of Lady Byron, wrote to me that, when young, in 1774, she passed some time at Aix, in Provence, where it was a tradition that the city fountains were supplied with water discovered by means of the Divining Rod, or baguette. At Andonis, where she went subsequently, a spring was so discovered by a peasant known as I homme à la baquette. The Marquis d'Andonis employed him for the purpose. The man cut some forked twigs from a hazel tree and trimmed them to about six inches in length, each representing the Roman figure V. Taking one of these, he held the two ends by a finger and thumb, the point of the twig downwards; then he walked slowly about the ground until the point turned, inwards and upwards, towards his body, and kept so turning until it became vertical, then it turned outwards and downwards. The man said that this indicated his standing over a spring of water, and that if he stayed there the turning would go on until the twig twisted away or broke. All present held a twig, but Lady Milbanke says that she alone was found to possess the same gift. A well was sunk there, and water rose to the surface, which furnished a supply to the château, saving the Marquis the construction of a costly aqueduct.

-"On the Facts of the Divining Rod," by J. Dixon, L.R.C.P. (Elin.).

BUTTERWORTH-COOPER wishes to acknowledge with

mar. BUTTERWORTH-COOPER wishes to acknowledge with sincere thanks the many messages of sympathy received in connection with the transition of her mother.

JEAN PAUL speaks of the delight of reading a book that "inks in the pencil marks of one's mind." But it is wearisome to find so many books that only seem to trace with pencil the juk-marks that are already in one's mind.—C. E. B.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, DECEMBER 17TH.

WHEN AN ADDRESS WILL BE GIVEN BY

MRS. ST. HILL (President of the Cheirological Society)

> ON "WITCHCRAFT."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings :-

Jan. 14.—Mr. W. Walker (ex-President of the Buxton Photo-graphic Society) on "The Puzzle of Spirit Photography." (Illustrated by lantern views.) Jan. 28 .- Miss Lind-af-Hageby on "Psychic Science in Relation

to the War.

Feb. 11.—Count Miyatovich (subject to be announced later).

Feb. 25 .- Rev. John Hunter, D.D., on "Miracles, Ancient and Modern.

March 18.—Mr. Angus McArthur on "The Problem of the Resurrection: a Psychic Solution."

April 8 .- Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22 .- Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers.

May 6 —Mr. George L. Ranking, BA. (Cantab.), MR.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences" (Dr. Ranking is at present with the British Red Cross Society as Medical Officer to the French wounded at the Front.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA

CLAIRVOYANCE. -On Tuesday next, December 8th, Mrs. Curry, of Brighton, will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, December 10th, at 5 p.m., address by Mr. Horace Leaf, followed by discussion (for subject see below).

FRIENDLY INTERCOURSE. - Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 11th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. Members have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

Subjects for study and discussion at the Psychic Class :-December 10th .- The Reality of Thought.

17th. - Genera! Résumé.

DEAN WELLDON ON THE UNSEEN WORLD

At a recent meeting of the Dickens Fellowship in Manchester, Dean Welldon, in taking part in a discussion which followed the reading of a paper on "Dickens and the Unseen World," said that the whole attitude of the scientific and philosophic mind towards the unseen world had changed since Dickens's time.

But the interest of Dickens in the unseen world was not so much scientific or philosophical as literary. Literature in all its ages could hardly have existed, and could not have gained its supreme triumphs, without having regard to the unseen world. "Prometheus Vinctus," the "Eneid," the "Divina Commedia," "Paradise Lost," "In Memoriam"—not one of them would be conceivable if the human mind and heart were shut against the unseen world. It was man's prerogative to occupy himself with that world. He (Dr. Welldon) agreed with the lecturer in thinking that the attitude of modern thought towards the unseen world was far more scientific and philosophical than it used to be. The complaint which he would make about the attitude of certain philosophical men of science thirty or forty years ago was that they argued that we knew the laws of Nature, and that whatever was contrary to those laws was not true. But the answer to that was that we did not know the laws of Nature. We knew but a fringe or fragment of those laws. He sometimes thought that there must be a sense of humour in Providence, because when people of learning had proved a thing to be impossible it took place!

What was wanted in the interests of philosophy and science was an open mind. The great discoveries of modern times, such as the X-rays and radium, were absolute violations of the laws of Nature as they were understood fifty years ago. If we had read in one of the Gospels that it was possible to describe the contents of a closed box, we should have called such a statement a "miracle." And it would have been a miracle then, but it was no miracle now. Therefore, as he was one who held that the progress of investigation into Nature would shed more and more light even upon the mysteries of revelation itself, he protested, with all his conscience, against the idea that the laws of Nature were exhausted, and he pleaded for that candid, sympathetic study which would welcome fresh light from whatever source it came. The men of science were not always scientific, any more than Liberals were always liberal. There was great virtue in the name, but it needed to be corroborated by facts. He thought it was impossible that anyone whose sympathy with religion was as strong as Charles Dickens's should not have been greatly interested in the evidences relating to the unseen world. It was a great pity that impostures should exist; but, after all, imposture was a tribute to truth, just as hypocrisy was a tribute to virtue.

The Dean thought that stories about ghosts existed because there was a basis of truth behind them.

The one enemy he would fight to the death was materialism. If there was in man a spirit, and if that spirit survived the grave, it was not unlikely there should be manifestations from time to time. The a priori probability was that these occurred, not that they did not occur, and he believed it was extremely difficult to resist the accumulative evidence adduced by Myers, and others, in favour of the survival of the spirit after death, and possible communication between the unseen and the scen worlds.

All that was noble and splendid in humanity ultimately depended, in the speaker's view, upon man's spirituality.

Therefore, one reason why he loved literature was that literature could not get on, as science could, without the spiritual world. Almost all the great writers had been, in the strict sense, not in the common sense of the term, "Spiritualists," and he hoped that as the members of the Fellowship read Dickens they would feel more and more that the religion he professed was an integral part of his being, and they would be true to him if they laid themselves out to learn more and more of that which God gradually revealed to His children about their own nature, about the world in which they lived, and, above all, about the Spirit by which they were drawn nearest to Him—who is the Father of all spirits.

The appeal in our last issue of the President of the Marylebone Association for support for the Association at its new meeting place at Steinway Hall, reminds us that it is one of the oldest, if not the oldest, of Spiritualist societies in this country. We trust that its Sunday services will receive sufficient encouragement to justify the additional expenses on which it has embarked in connection with its new hall.

THE MESSAGE OF AMEN-RA-MES.

A REMARKABLE AUTOMATIC SCRIPT.

VI.—OF ASKING FOR THE PLENTEOUS AND WELL ACCOMPLISHMENT OF THE TEACHING FOR THE COMING FORTH BY DAY.

[Note.—The previous chapter (the fifth) was given in Light of October 3rd last, p. 471.—Ed.]

Great Spirit! This hour which has come upon us has brought with it great difficulties which do on every side crowd round us. For in these Tby labours we are as yet even as travellers come into a land of half-seen shadows and uncertainties; and though by Thy ordainments we have worked within ourselves unto this end, yet this most honourable burden doth tax us sorely. So we ask that out of Thy great consideration and never-ending patience—that sun which knows no setting—Thou wilt strengthen us, Thy servants, to Thine own great purpose.

VII.—OF ATTAINING THE STATE OF RECEPTIVITY IN THE COMING FORTH BY DAY.

On the part of Him of Tehuti :-

This state of receptivity, or, as we say, releasement of the soul, is only experienced in its most complete form when the dominion of our souls over our earthly bodies is in the last degree absolute.

Amen-Rā-mes :-

Thus it came to pass that this very and exact-same matter was exemplified in the just rebuking of the King by the Chief Priest of the Gifts of Khonsu-Nefer-hetep, in the time of Rā-meses, endower of the temples-which was in this wise : A certain prophet of the God was in the custom of calling unto himself, whenas a feast day was come, all those who among the people were sick and grievous with disease, and he did heal, insomuch that even to this day writings come to the land giving praise, not to the man but to the God Khonsu-Neferhetep, for these same good works. Now with these happenings the prophet came by the great affection of the people in such measure that the King grew envious of this great authority over the people of the city in someone other than himself. So he called for the prophet, who quickly as he might do came before him. Whereupon the King spoke him in this wise: "O well-wishful and learned prophet of the Third Order of Him great of Khonsu-Nefer-hetep (Lord of the casting out of evils and Renderer of works and the great father of the sick), the telling of thy works, even as might have been expected, has not failed in coming, and that quickly, into my ears, insomuch that I am minded to be made wise as to these mysteries, for great works are of the King and not of meaner men." Then unto the King spoke the aged prophet, whereupon verily it seemed unto the King that he looked upon the great desert just before the dawn. And as the sun was born into the world, he, bending ever more closely in his imagined gaze, saw at his worship an old, old man gazing as in prayer-as surely none might gaze-full upon the great sun, and his eyes were as those blind. Then the picture was no more.

Upon this instant the King questioned the prophet, saying, "Wherefore prayeth this blind old man whom I have seen in the desert, and who, me-seems, is of somewhat foolish wit, inasmuch as he abides thus vainly, being blind, to see the sun?"

"O King," said the prophet, "this old man, though he cannot see the glory of the sun, yet can he see, even in greater measure perchance than any known to us, the face of Him who made the sun. For know you, O King, that through the hours of days and weeks this old man has looked upon the sun, forcing his eyes to this terrific task wherein by his power of soul he overcame the mandates of his lesser being. Thus, though blinded, he came through his keen perception of the great God to be a most holy man and a great healer of the sick. Now, O King," continued the prophet, "couldest thou do likewise, or even in a lesser way?" And the King spoke not a word, for he knew such power of the Khu was not in him.

Then said the prophet, "Which be easier, O King, to rule one man or a thousand !"

"Of a surety," replied the King, "one man."

"No," said the prophet, "not if that one man be thyself."

VIII.—OF REQUIRING GREAT IDEALS IN THE COMING FORTH BY DAY.

On the part of Him of Tehuti :-

We have so far enunciated the necessity of an intense power of spiritual concentration for those who would possess the power of healing and of what, indeed, amounts to much the same thing-the power of communion with the dead. But this power of concentration depends for its efficacy wholly upon the highness of the purpose which brings it into existence; and of these two necessities an exalted purpose far outweighs in importance the mere capacity for concentration (or, as we say, releasement). For the reason that if a man possesses a power of concentration yet lacks an exalted purpose, he will receive no assistance or instruction from those of the less material world; and it cannot be impressed and stated too strongly that a man who is a healer and who can commune with those of the other worlds derives but a small portion of this ability from himself, by far the greater portion coming directly from other worlds; and these influences are not brought to bear where the aims and ambitions are of a mean and selfish character.

Amen-Rā-mes :-

Thus a man building a house, first makes broad the base thereof.

Woe unto him who, in idle curiosity, delves into this land of the little known. Happy is he who, so doing, rocks not even the foundations of his Ka, so that madness fall upon him.

Therefore, we say, when ye go upon these matters, gird ye with a great and noble purpose which shall in the storms and tempests of adverse influences bear ye up farther than perchance ye even hope for. Once, long ago, a novice came unto the High Priest saying, "What is the first thing that I must do that I may see the God?" And to him the Priest replied, "Go thou upon the journey of thy life ever tempering thy appetites in the waters of discretion, and as thou abidest in the severity of discipline so shall thy vision ever brighten. For, my son, remember that the great material comfort breeds but a slothful spirit. And this is the very meaning of that which was spoken by Him of Nazareth saying, 'The pure in heart shall see God'; and did he not go fasting in the wilderness for forty days, after which he did great works?

"And all the prophets of the world from Kha-em-uast have in some measure done likewise. For verily they knew that to him of gross living never shall come that communion with the Osirians. Albeit it cometh not save with much prayer and fasting."

And lo! there came again the novice unto the High Priest, saying, "Father, I have done even as thou didst command me. What shall be the next ordering of myself? For under great

discipline have I put myself."

"Son," replied the High Priest, "wherefore wouldst thou come to this knowledge of the God?" and the novice replied, "I would—if this great thing be in any way possible—be even as thou art, O my father, the great High Priest of renown and circumstance, of authority in all the places of the land." "O young man," sorrowfully replied the priest, "go upon thy ways pondering upon this tale of the 'Two Stewards of a Merchant of Baghdad':—

"There was in the city of Baghdad a merchant reputed alike for his astuteness as for his benevolence. This good man was at this time seeking an honest steward in whose hands might safely be left his concerns upon the many occasions when he himself, compelled by affairs of business, went abroad. So it came about that two men came seeking to work in his affairs, yet by reason of similar qualities there did not appear to the merchant to be any manner of choice between them, so said he to them: 'I am about to hire you jointly as my stewards for some short period, and he who during that time shall show himself most suited to my occasions I shall retain in the stewardship; the other, paying him as shall be just, I shall dismiss.' And these were the two stewards of the merchant of Baghdad.

"Now the merchant, foreseeing that at an early period he might have to journey abroad, and being of a mind to settle this question of stewardship as soon as might be, took serious head of the matter and, being a man, as we have said, of exceed-

ing astuteness, was not long in coming upon that idea which he sought. So one night, having previously announced that he was about to start on a journey of some days, he left his house and secretly repaired to the house of a friend, whence, the next morning, being by this time completely disguised as a beggar, he returned towards his abode, where, much to his satisfaction, he found before his gate the two stewards. Hiding, as well as he might do, his face, he addressed them as follows: 'Sirs, I am an old man who, chancing upon evil days, am also very poor. and I have been at the most grievous toil in journeying to and fro about the city seeking to come by some little nourishmenta very little, good sirs, would suffice me-but without success, until I bethought me of your master, Hassan the merchant, most reputed for his beneficence in the city-yea, even excelling in his charities the Commander of the Faithful. So, sirs, I would ask some small alms, for I perceive clearly that you are persons of consequence in the house of Hassan, with, I doubt not, full authority to act in his name.'

"Then said the first steward, 'O man, as thou sayest, I have indeed authority, but only in so far as I may conduct affairs with profit to my master, the merchant Hassan. If I did as thou dost ask, I should be but an indifferent steward, whose duty, methinks, is to seek always a profit for his master, and not give away his goods in such wise that they render no return.

Thus for thee I can do nothing.'

"But the second steward, taking a piece of gold, handed it to the old man, saying, 'Go, old man, upon thy ways, remembering that Hassan the merchant hath ever a keen ear for the wants of others, insomuch that in the city they speak of him as Hassan the beneficent.'

"Then Hassan himself, mumbling, as is the way of beggan, some suitable response, returned as soon as be might to the house of his friend, whence he had issued so disguised, and where, having abided a few days in order that his pretence of a journey might seem to have been fulfilled, he returned unto his own place, and the next morning summoned the two stewards in order that they might report what affairs had come about during his absence.

"The first steward, after recounting divers small matters, continued as follows: 'There is, however, one other slight matter of small importance—that whenas you, O master, had been gone from your house but a few hours, there came an old beggar who most persistently importuned me for alms, being, as I was, one of your stewards. This seeking, however, O good master, you may be sure, was from me, at any rate, of no avail, for in this matter lay not any money profit to thyself. Therefore, as I conceive, I did justly refuse his beggings, whereby I

saved thy money.

"The merchant then, turning to his second steward, asked him if he knew aught of the matter, and, if so, had he judged even as his brother steward? Whereupon the second steward delivered himself as follows: 'O good master, it is certainly true that to this beggar on thy account I gave one piece of gold, not through any laxity or wishing to escape his importunities, but because of certain reasonings which were in my mind. Thus I argued: If I refuse alms unto this beggar, it is certain that to the value of such alms I shall have caused a saving unto my master's pocket, while as certainly I shall have prevented him on this occasion of adding to the already large number of his good works, of which, indeed, much is spoken by the people of the city. And for that moment I seemed to be in doubt, but not for long. For considering in myself, I perceived that inasmuch as my master was a most benevolent and kindly being, he would of his very nature be guided by large and lofty ideas. Therefore, Lord, rather than save unto your coffers this poor piece of gold, I chose rather to save you from the knowledge that once your own good charity was unfulfilled.'

"Then turned the merchant Hassan to his first steward, saying: 'Man, thou hast been, according to thy lights and the strict letter of the rules I gave thee, a just and righteons steward, and for this I thank thee, and continue thee in thy

"Then to the other steward, he said, 'Come thou within my house, for verily thy lofty judgment becomes my partner better than my steward."

LIGHT 581

And herein, O scribe, should be seen that out of the labours of high ideals are born great doings.

- So ye who read, refrain, I ask ye—yea, heartily beseech ye—from idle curiosity, lest evil come upon ye!

And thus we come upon the end of one preamble to the theory of psychic volition.

Tehuti :-

-to the practical mechanism of the functional dependence of the body upon the soul.

(To be continued.)

THE MYSTERY OF DREAMS.

The significance of dreams, so long ridiculed or ignored, has of late years become a subject of energetic study and fierce controversy. This revival of interest originated in the researches of Freud and other psychologists, and certain new conceptions of mental activity put forward by Bergson in a lecture before the Institut Psychologique in 1901. The lecture has now been translated and published in book form * and is thus made accessible to English readers.

According to Professor Bergson, the material of which dreams are composed is to be found in the brilliant points of lights and coloured spots which appear when we close our eyes, and the vague and imperfectly recorded auditory, tactile, and · bodily sensations that find their way to the brain during sleep. These in themselves do not produce dreams; the real fabricator, strange to say, is the memory. In the waking state the memories which pass through the mind are always closely related to the subject which is engaging its attention. They form, as it were, at any given moment, a pyramid whose apex is precisely inserted into the present activity, and whose base represents thousands of other memories cutside consciousness. If, however, we lose interest in the present action-in other words, fall asleep-then this multitude of subconscious memories, striving to rise into consciousness, becomes available for recognition. But as they cannot all be received, which will be selected? In the waking state it is the memories that are immediately related to the activity of the moment which are allowed to emerge. This rule holds good in the sleeping state. But in this condition there is a relaxed control: the attention is at the disposal of any chance sensation, and any of the subconscious memories that can establish a relation to this sensation will be accepted. When this is accomplished we have a dream.

The incoherence of dreams is attributed to the fact that it is characteristic of dreams not to demand a complete adjustment between the latent memory-image and the sensation; consequently very different memories are able to link themselves with the same sensation, producing those extraordinary transformations which are such a startling feature of dreaming. The abolition of the sense of time in dreams is explained thus: "When we are awake we live a life in common with our fellows. Our attention to this external and social life is the great regulator of the succession of our internal states. It is like the balancewheel of a watch, which moderates and cuts into regular sections the undivided, almost instantaneous, tension of the spring. It is this balance-wheel which is lacking in the dream." dreamer "is no longer capable of that attention to life which is necessary in order that the inner may be regulated by the outer, and that the internal duration fit exactly into the general duration of things."

The common belief that we dream most frequently about the events that have engaged our attention during the day, Professor Bergson considers to be only partially true, for he says:—

When the psychological life of the waking state thus prolongs itself into sleep, it is because we hardly sleep. A sleep filled with dreams of this kind would be a sleep from which we come out quite fatigued. In normal sleep our dreams concern themselves rather, other things being equal, with the thoughts which we have passed through rapidly or upon objects which we have perceived almost without paying attention to them. If we dream about events of the same day it is the most insignificant facts, and not the most important, which have the best chance of reappearing.

* "Dreams." (T. Fisher Unwin, 2s. 6d. net.)

The visual, auditory, tactile and visceral sensations that we vaguely experience in sleep, together with the associated latent memories, are largely responsible for such dreams as those of flying, of appearing in the street scantily clad, or of foreseeing an illness; in fact, with many persons, specific dreams are connected with affections of the digestive, respiratory, and circulatory apparatus.

The birth of a dream, then, according to Professor Bergson, is no mystery.

In the dream the same faculties are exercised as during waking, but they are in a state of tension in the one case and of relaxation in the other. The dream consists of the entire mental life minus the tension, the effort, and the bodily movement. We perceive still, we remember still, we reason still. All this can abound in the dream; for abundance, in the domain of mind, does not mean effort. What requires an effort is the precision of adjustment. To connect the sound of a barking dog with the memory of a crowd that murmurs and shouts requires no effort. But in order that this sound should be perceived as the barking of a dog, a positive effort must be made. It is this force that the dreamer lacks. It is by that, and by that alone, that he is distinguished from the waking man.

Professor Bergson maintains a cautious reserve as to the occurrence of prophetic, telepathic or warning dreams; but he permits himself to say: "I cannot avoid attaching some importance to the observations gathered by so vigorous a method and with such indefatigable zeal by the Society for Psychical Research."

A. B.

A NEW BASIS FOR SOCIETY.

"Social Harmonism: Human Rights Under Functional Government," by Holmes W. Merton (published by the author in New York City), is an attempt to draft a plan of rational government. In his "preliminary survey" the author declares that most of our old common and statutory laws are laws arising from the low natural laws of man's being, and that their operative results have been selfish aggrandisement for the party in power, and for the man and the elements of society in control. Being the direct or indirect expression of low faculties, they are not competent to represent or to satisfy the desires, needs, and character of the higher organs, or to result in high social forms of life. Nowhere, except in a slight and fragmentary way, has the expression of high natural laws, other than the Law of Industry, entered into our government or legislation. Mr. Merton proceeds:—

The government herein advocated includes—as any rational government must include—the expression of all the high natural laws, as the Law of Science, Culture, Religion, Rulership. Every one of these natural laws, from lowest to highest, will have specific representation in the community, town, country, state and nation. This representation will be by men and women chosen because they possess specific power and attainments in that part of government and social life arising from the specific faculties which their department represents. Actual complete and functional representation will replace proxy, partial and district representation. These represents—cultured scientists, hygienists, farmers, artists, artisans, economists, recorders, accountants, purveyors, engineers, merchants and many others—will take up all the vocations of society and develop them for the benefit of the whole, and not for the benefit of the few or of "special interests."

The officers of the different vocations will be the directing power in the government. Each must fully understand not only the creation of the products of the vocation or vocations which he, or she, represents, but also understand the distribution of those products. . . In order to make this possible records of the work and production of each member of society will be kept by a system of open accounting. . . To-day, everywhere on earth, production and distribution are guesswork. . . There is absolutely no method of determining what will probably be wanted, or where it can be most certainly procured.

The first and shorter division of the work deals with "Life under Mis-representative Government." In the second—"Concerning Life under Real Representative Government"—Mr. Merton sets out his scheme in detail. Among other blessings that its adoption will bring, he claims that it will eradicate the great mass of crimes to-day, whose origin is want, deprivation, fear, enforced idleness, and insecurity, by providing for the conscious personal security of every individual who obeys the law of industry.

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SIR OLIVER LODGE AND HUMAN SURVIVAL.

As stated last week, Sir Oliver Lodge in his address on "Science and Religion" at the Browning Settlement, Walworth, seized the occasion to make a definite pronouncement on the subject of communication with the so-called dead as a proven fact. "Communication," he said, "is possible, but one must obey the laws, first finding out the conditions. I do not say it is easy, but it is possible, and I have conversed with my friends just as I can converse with anyone in this audience now."

The statement has lost its startling character, for, as a daily paper reminds its readers, Sir Oliver Lodge is not the first man of science to make this declaration, nor is this the first time he has publicly avowed his convictions on the subject. But it comes with a dramatic impressiveness just now. It is indeed just the one announcement that the tragic conditions in which the world is plunged to-day can throw into a higher relief. It has a poignancy and an appropriateness which it is not easy to exaggerate. It chimes with the hour, and gives hope of an answer to that deepest of life's questions which now more than ever has begun to trouble the minds of thousands to whom the stress and terror of the time have brought strange searchings of heart.

When, in his famous Presidential address before the British Association in September, 1913, Sir Oliver Lodge made a similar, though, perhaps, less definite, announcement, we remarked on the hospitable reception which it then received at the hands of the Press. The fact seemed to us especially significant. Long practical experience of the general Press had shown us how largely it is an index of the general mind. The Press is a reflector as well as a leader of public opinion. Those who serve it must be able to feel the pulse of the time. To-day, as never before, the Press has to cater for an immense army of educated and thinking minds. Its constituents have grown in numbers and intelligence. The old shallow and flippant comments will no longer serve. A new generation is knocking at the door, eager to find out new things and to be told the truth about life. The few survivors of the Podsnap family endeavour in vain to banish with a wave of the hand truths which they find disturbing to their complacency. Here and there a snarl is heard from the abiding places of belated followers of the old Science, the old Theology, and the newer Materialism, which in a short time has become strangely antiquated. Like "Giant Pope" in his old age they can only bite their fingers and murmur sourly at the pilgrims whose way they have no more power to molest. That new truth—the scientific evidence of the life to come—which at first looked a "misshapen and untimely growth" is coming "slowly to its stature and its form." The Press, with alert intelligence, is finding it out, conscious of a public that, no longer to be flattered with legends of the children's time—"the weekly axiom, the daily phrase"—demands the new world's gospel, only its question preserving the ancient form: "If a man die, shall he live again?"

THE TRIUMPH OF LIFE.

Better the mightiest storm than stagnation; better war and revolution than utter apathy and inertia. There comes a time when, after long and hard usage, iron becomes "dead," it loses its elasticity and power of response, and the "life" goes out of it. But iron, valuable as it is, lies low in the scale of existence. As we ascend from the mineral kingdom to the human stage, we find, side by side with a thinning and refining of the material, a gradual increase of the vital forces. The life becomes more and more difficult to drive out. Forms seemingly frail show a vitality that seems almost miraculous. Expressed through the subtle and delicate framework of a highly organised nervous system, life shows its tenacity and resources at their highest point. The muscular savage breaks down under a strain through which the highly civilised European passes unharmed. Explorers and pioneers in the wilder places of the earth have recorded the fact. Here are two men seized with a malignant fever. One is a man of Herculean build, with iron thews and sinews; the other a puny, sensitive fellow, an artist-"all nerves." The illness snaps the life of the giant as a tree is broken by a tornado; his frail fellow survives and is nursed back to health.

Life is wonderful even in the visible world; it is even more wonderful as we discern faint hints and glimpses of its workings in the world beyond our senses. Following its course through the sense-world we see that its power increases as its material means of expression become finer or, as we should at one time have expressed it, "weaker." In its ascent from low beginnings it reached a point at which its expression in the individual form became fixed. Within the highly refined physical form which in the course of countless ages it evolved for its use, it built up another infinitely more subtle against which not all the forces of destruction could prevail. It was beyond the power of the elements-water could not drown, earth bury, or fire and air consume the ethereal shape in which the ultimate life took up its residence. That inner being-the soulrevealed its presence in the world of outer life in many ways-in religion, in philosophy, in the arts and sciences, its expression varying according to the degree of fineness in the physical structure. Where the brain was dull and gross, and the affections cold and narrow, the signs of its presence were few and slight, so much so at times that its existence was scornfully ignored. It was held that a bludgeon could batter it out of existence, a gun blow it into extinction-if it existed at all. That would have been a terrific mistake even if the soul's reality could only be finally demonstrated in realms beyond the physical world. But the mistake was the more terrible because the soul had won to a certain power and dominance even in the realm of matter. In its own world it worked with thoughts, ideas, emotions, flowing freely and naturally from interior sources. It poured them into the outer world, where they became at times more or less sullied and misused for want of understanding, but so long as the flow was left un-

583

checked no great mischief resulted. On the lower levels of existence the growth and course of many things were pruned, diverted, and barred. also was permissible - although not always wisebecause the things were subject to man's will and did not belong to the essentials of life. But when those who had grown spiritually blind and deaf by long devotion to the grosser forms of matter set themselves with all the resources of the physical world to the task of obstructing the natural course of the life-current of humanity and compelling it to flow into one channel there came a catastrophe that has spread ruin and destruction over the whole earth. Ruin and destruction, but not despair. For the results, terrible as they seem, are the manifestation of the unconquerable energy that belongs to life alone. Had the effort provoked no resistance, then would the lot of mankind have been miserable indeed. It would have meant that the soul, the spirit of life, was utterly gone out of it. Like the "dead" iron, it would have lost its power of response, and the mad experimenters would have been justified of their deeds. But the life is there, it holds on its course irresistibly. It is inextinguishable, giving the delicate nerve a power of attack and of resistance against which weapons of iron contend in vain. It is the triumph of Life-the life of nations, of ideas, of ideals, and of the individual soul.

In the Providence of things even the madmen who attempted this impossible task will survive the results of their frenzy, even though they themselves go down in the destruction which they have brought on their victimsthose whose liberties they have assailed and those whom they have duped into aiding their horrible purposes. In a world where retribution works no longer in flame and thunder, but in quiet, stern, and inexorably just laws, they will learn a lesson more bitter than any that earth can teach. Those who fell upon the Law and were broken will, when in turn the Law falls upon them, be, in the spiritual sense, ground to powder. But in the end Life will triumph even in these also, for Life has no enemies, but only erring children.

WAR PROPHECIES.

THE PROPHECY OF JOHANNES.

In response to an inquiry which we addressed to M. Péladan asking if he could supply further particulars on this subject, we have received from him a reply of which the following is a translation :-

I am not able to say more than is contained in the booklet published in Paris at 5, Rue du Pont de Lodi, at 10 centimes. I could, however, give a commentary if that were required. Any study of the original text is rendered impossible by the dispersion of the library of St. Michel de Frigolet.

St. Michel de Frigolet, it will be remembered, is stated to have been the original depository of the Latin manuscript of the Prophecy of which the document published in the "Figaro" was claimed to be a translation. We have written again to M. Péladan pointing out the doubts which exist concerning the genuineness of his prophetic document, and asking if he can offer any statement which may help to remove them.

In the meantime we are expecting to receive a communication from the Belgian lady, referred to in our issue of 21st ult. (p. 559), who stated that she had heard M. Péladan the elder recite the Prophecy in French, in Brussels, twenty-five years ago. Having regard to the direct and definite testimony of Mrs. Taylor, of West Retford (published in our last issue) and the more uncertain statement of M. van Lerius, it will be curious if it turns out that the Prophecy had actually been published before M. Péladan gave his father's manuscript to the "Figaro." It would be a sufficient answer to the objections based upon the apparent impossibility of examining the original document. As

several correspondents have pointed out, the true test of the genuineness of the Prophecy is whether it was in existence before the outbreak of the war. Its authorship and precise date are matters merely of academic interest.

In the course of a letter on the subject to the "Star" of the 24th ult., Mr. Aubrey Frank Morgan, of the 11th Reserve Cavalry Regiment, Tidworth, Salisbury, says :-

A certain Johannes de Clementus is to be credited with having written an illuminated vellum work—which was his opus magnus—in 1603, and which appeared in Venice in the following year. Whether this Johannes or the other is the original author is now a matter for dispute. The volume I refer to-the one by de Clementus-contains many allegorical engravings and prophecies.

In the correspondence columns will be found a letter from Mrs. Salis, describing the results of her interview with Mme. Faust, the Belgian lady who heard M. Péladan fils recite the Prophecy at the "Phare" in Liège in 1890.

A GERMAN PROPHECY.

Those who find the "Johannes" Prophecy incredible would doubtless be less aggressive in their criticism if they had quite mastered the fact that the present war is clearly foreshown in a number of predictions, the genuineness of which cannot be gainsaid, as they were on record long before the present year. Some of the more ancient of them have become almost a matter of folklore on the Continent. In Germany, for instance, there is an old tradition that Prussia would grow in power until there came a King with one arm, under whom its greatness would dwindle "until the shadow of an apple tree would cover all that was left of it."

It is to be remembered that all the prophecies concerning the present war remain still unfulfilled in their main points, so that it is rather beside the mark to criticise any of them as coming after the event.

ANNA KINGSFORD'S VISION.

A correspondent sends us a prophecy from the "Life of Anna Kingsford," which suggests that that gifted woman had some prevision of coming events, though it would seem to be rather vague. We give it in an abridged form below. Paris of Troy here figures as the patron of the city that bears his name :-

I perceive a great war in Europe. There are multitudes of soldiers in white uniforms, and some in red. All Europe seems at war. I see Paris again. Poor Paris, he is in a terrible state of mind, waving his arms frantically and lamenting. He has lost his city again! There is with him a figure, that of a woman, and fair, but of whom I cannot see. . . It seems to me as if France were about to be destroyed utterly. The invader's helmet has a spike. All France is doomed. Part will be a German province. I see England in possession of Calais, Normandy, and the Brittany coast—yes, of all the northern shore of France. Belgium seems to me Prussian.

ARMY SERVICE CORPS: DR. RANKING'S FUND.

Total amount acknowledged 28th ult "A Friend" (Ilfracombe)	in LIGHT of		the	£33 0	12 5	
Total				£33	17	0

Total ...

"A Friend's" contribution was accompanied by three hand-knitted body-belts and a box of eucaform pastilles, which Dr. Ranking will doubtless find useful for the sick and wounded soldiers in his care.

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THE DIRECT VOICE AND ITS PROBLEMS.

Notes on the Mediumship of Mrs. Susanna Harris.

By W. J. CRAWFORD, D.Sc.

Perhaps the following notes, having reference to a recent seance, with Mrs. Harris as the medium, may be of interest to some of your readers. It will be observed that I do not describe any of the many conversations between unseen entities and the sitters, for this kind of thing has, in my opinion, already been sufficiently done. What I endeavour to do is to record a few impressions—they are little more than impressions—received during the evening. Mrs. Harris invited me to sit beside her and to hold her left hand and wrist throughout, and in addition I controlled the movements of both her knees. The net result was that the least movement of any portion of her body was apparent to me.

(1) .- Breathing of the Medium.

A Dutch correspondent has made the assertion in your columns that Mrs. Harris, by some mystery of respiration, produced the voices herself. Well, then, as soon as she was in trance, or what she says is trance, I put my ear to her back and listened intently. I could obtain no evidence of the assertion made by your correspondent. On the contrary, her breathing was easy, gentle, and long, and just like that of a young child asleep. She gave me the almost certain feeling that she was really asleep, and, moreover, this easy, deep breathing continued uninterruptedly while voices were speaking round and over all parts of the circle. Even when "Harmony" was controlling directly, and presumably using her vocal organs, the breathing was still easy and of the sleep-like quality.

(2) .- BODILY MOVEMENTS OF THE MEDIUM.

There were many physical manifestations. Often three metallic raps were given on the trumpet lying on the floor more than a yard away. On these occasions a nerve or muscle in the back of the wrist I held moved in perfect synchronism. The movement was slight, but startlingly perceptible. The same thing has been noticed with Eusapia Paladino. I am inclined to think it denotes "reaction." Only with impact movements, such as the rapping, was this wrist motion apparent. There was nothing of the kind with any steady movement, such as the carrying of the trumpets or the musical boxes round the circle and over the heads of the sitters. I wonder if there is a throat "reaction" in Mrs. Harris while trumpet voices are speaking!

When "Harmony" asked for a song "because the power is going done" or "because they are drawing strongly here," &c., Mrs. Harris would become slightly physically agitated in the sense that she would uneasily move her knees a little or give small spasmodic jerks with other portions of her body—which bodily movements would quickly subside towards the end of the song and before phenomena started again. It would almost seem that the operating agencies were, during this period of respite, working upon the medium for the purpose of throwing off further quantities of the mysterious "magnetism." I would like to emphasise the fact that none of these unconscious movements of Mrs. Harris were in any way violent as was the case with Eusapia.

(3) .- MOVEMENTS OF MATERIAL OBJECTS.

Perhaps what surprises me most is that the entities can see perfectly in the pitch dark. An electric light wire hung from the ceiling right into the middle of the circle, with porcelain shade attached, but no lamp—gas was used when light was required. While a musical box was floating over our heads, I asked that it should be made to touch the electric wire, and, after a pause, it touched the porcelain shade neatly and perfectly, at any rate judging by the sound. If a trumpet was temporarily put down it was usually rested against my knee—so softly and easily that one could have sworn very deft fingers were at work. When it was required again I felt a circular movement of the part that rested on my knee, and when this circular motion had become pretty pronounced, it was deftly and noiselessly wafted away. I fancy the trumpet is, while in the air, in a state of

whirl about its longitudinal axis for the purpose of adding to its stability. It is extraordinary that with two long trumpets, two musical boxes, chairs and people, and with an electric wire hanging down, the physical movements are so unerringly carried out, and that not anybody or anything is unwittingly touched.

(4).—THE " HOLDING " POWER OF THE VOICES.

If a voice is speaking to a sitter it is almost fatal, with this medium, to ask for a name directly. Names are frequently given, but it seems they must be spontaneously given by the voice. As a case in point, a friend-or one who represented himself as such-who recently died by accident in America, called out his surname to my wife. My wife asked for his Christian name. Result-trumpet dropped to floor. In a few seconds the trumpet was raised again and the conversation resumed, and then the entity gave particular details as to the manner of his death. My wife asked another direct question-sudden drop of trumpet to floor. In a few seconds the trumpet was raised again and more conversation followed. "Harmony" said that these direct questions broke the line of communication for the time being and that an entity should be allowed to talk, and questions should be put rather indirectly to him. This is feasible and rather likely. With Mrs. Wriedt the line of communication for the voice seems stronger, with the result that more sustained and definite conversation is possible.

(5) .- THE PROBLEM OF VOICE PRODUCTION.

I asked Mr. "Jones" how the voice was produced. He laughed, and said, "That is for you fellows to find out." He added that they on their side thought they had done their part in the fact of producing the voices at all. I gathered that Jones would find the explanation troublesome.

(6).—MEDIUM AND CONDITIONS.

When the entity previously referred to, who had met a sudden death in America, had departed, "Harmony" gave us a little lecture on "conditions." She said the fact of her controlling the medium directly was beneficial in this respect, that it prevented the taking on by the medium of the last earthly conditions of illness of those who spoke to members of the circle. She said this was the object of the control. Otherwise the medium would experience more or less the last earthly pangs of the visitants, and would have her strength depleted and her usefulness impaired.

(7) .- STATUS OF "HARMONY."

Many people believe that "Harmony" is a secondary personality of Mrs. Harris. I do not. I have many reasons which would take too long to detail here. "Harmony" sometimes speaks through the trumpet but usually controls the medium directly. While controlling, it would seem that she is to all intents and purposes a human being. She gives clairvoyant descriptions and little prophecies, and helps out difficult situations. She communicates with other entities by direct conversation, which surely would not be necessary if she were at the time a discarnate spirit.

(8).-THE CIRCLE.

There is nothing awe-inspiring or harrowing about it. The entities who speak seem very human and altogether good-natured and kind. There was never a cross word. Nothing was said that could by any stretch of the imagination be considered personal or outside the dictates of good taste. Furthermore, if there had been any desire to injure anyone physically, that desire could easily have been carried out. The dropping of one of the musical boxes from the ceiling on to the head of a sitter would put him hors de combat. But I am convinced that the greatest care is taken of all present by the controlling entities.

(9) .- Some Conclusions.

I am convinced that Mrs. Harris is a medium of great and wonderful power. I am certain that she does nothing to produce the voices and physical phenomena by any known methods. What I think is that round her there exudes a field of energy, or at least a field of energy-capacity of such a nature that physical movements can be produced through and by means of it with unerring accuracy. What a pity it is that the whole

LIGHT.

thing cannot be sympathetically and scientifically studied! Money is plentiful enough in this country and what is required is the raising of an adequate fund—given voluntarily by those who can afford it—for the express purpose of erecting and equipping a proper laboratory where rigorous study could be given to the whole question. Five years of such work would probably render plain many things now obscure.

FOR OUR WOUNDED INDIAN TROOPS.

A HINDU PLAY.

It need hardly be repeated that our Indian troops, now doing such prodigious work at the Western seat of war, require special consideration, fighting as they are under climatic conditions most novel and rigorous, in addition to their ignorance of our language. The late Lord Roberts, Lord Curzon, and others have reminded us that now is the time for England to manifest in practical form her keen appreciation of India's splendid loyalty and devotion to the British Raj.

With this end in view, the "Union of the East and West" has arranged, in aid of wounded Indian troops, two performances of the Indian play "Savitri, or Love Conquers Death," to take place in the Grafton Galleries on December 8th and 11th, at

The beautiful poem-play "Savitri" is based upon the story from the great Hindu Epic "Mahabharata," which for more than three thousand years has embodied the highest wisdom and the deepest traditions of the Hindu race. This treasured literature of the East holds spiritual jewels akin to the finest idealism of ancient Greek poetry and philosophy, and in the vision of the past, no less than in the seer's forecast of the future, may be discerned the eternal one-ness of humanity.

The deep truth taught in the legend of "Savitri," that through love the soul gains immortality and overcomes death, must find an echo in every human heart. In all parts of India on a certain night of every year, every Hindu wife and maiden, be she never so highly or so lowly placed, celebrates a sacred rite in honour of "Savitri," the wife of three thousand years ago, whose changeless love vanquished the power of death. It is a favourite belief among Hindu women that whoever listens to this legend will never know widowhood.

A closer friendship and deeper understanding between India and England, so long an obvious need, is the object with which "The Union of the East and West" came into existence last summer as the outcome of an earlier movement, the Indian Art and Dramatic Society, under the patronage of many men and women of eminence, including Sir Oliver Lodge, the Earl of Sandwich, Sir George Reid, the Lady Archibald Campbell, the Lady Florence Duncombe, Mrs. Geoffrey Lubbock, Mrs. Woodhull Martin, Sir H. Beerbohm Tree, Sir Charles Wyndham, Mr. J. Alfred Spender, to mention only a few representative names.

"Savitri" will be produced under the direction of Mr. William Poel, and the caste includes several well-known artists who are giving their services by kind permission of Sir H. Beerbohm Tree and Mr. Arthur Bourchier. A special feature of the evening will be songs of East and West by Mrs. Mann (better known as Maud Macarthy, the distinguished violinist) who visited India in order to study Oriental music. Madame Kherla Kinuk, the Indian pianiste, will play selections from her repertoire.

For tickets and all information apply to the hon. secretary, Miss C. Miles, 59, Egerton Gardens, S.W., as no tickets will be available at the Grafton Galleries.

MR. JAS. D. DUNCAN, secretary of the Edinburgh Society of Spiritualists, writes us most appreciatively of a visit paid to the society on November 22nd and 23rd by Miss Felicia R. Scatcherd. The subjects of her addresses, given before large and appreciative audiences, were "Sources of Error in Psychical Delineations," "Psychical Clear-seeing and Materialisation Experiences," and "Automatic Phenomena and Passive Writing." Miss Scatcherd's reasoning was, he says, clear, logical, and most helpful, and the Edinburgh Spiritualists will accord her a warm welcome on her return in May.

IN TIME OF WAR.

REFLECTIONS AND CONSOLATIONS.

[The following passages from Admiral Usborne Moore's "Glimpses of the Next State," although referring especially to the South African War, have a value and appropriateness which make them worth reproducing to-day.]

Fifty years ago, when the great American nation was in the throes of a mighty conflict, its destiny was controlled by that great and good man, Abraham Lincoln, who believed in communication with the next state. During that gigantic struggle one million of able-bodied men in their prime passed on to the other life. The poet, Walt Whitman, in his ode to his hero, thus wrote of them:—

I saw battle-corpses, myriads of them,
And the white skeletons of young men—I saw them;
I saw the débris and debris of all the slain soldiers of the war;
But I saw they were not as was thought;
They themselves were fully at rest—they suffer'd not;
The living remained and suffer'd—the mother suffer'd
And the wife and the child suffer'd and the musing comrade suffer'd

And the armies that remained suffer'd.

"What is the good of it all?" Think you it is no good for the wife and the child that remained and suffered, to know that he whom they loved was still alive and near them, though unseen? As I have said, I was not brought into a state of knowledge by any need of consolation; but I may require it any day. No one can tell what misfortunes are in store for him. I, for one, therefore, cannot write with patience of those undeveloped spirits now in the earth sphere, who shout in sneering tones, "What is the good of it all?"

On June 8th, 1902, the Bishop of London preached an eloquent sermon in St. Paul's Cathedral on the "Blessing of Peace." He recalled the many deaths in our struggle with the Boers:—

Who can forget the lists of killed and wounded, and the rows of photographs in the illustrated papers, of so many still looking little more than boys, who had passed away?

> "O bitter wind, towards the sunset blowing, What of the dales to-night?

In yonder gray old hall what fires are glowing, What ring of festal light?

In the great window as the day was dwindling I saw an old man stand,

His head was proudly held, and his eyes kindling, But the list shook in his hand.

"O wind of twilight, was there no word uttered,

No sound of joy or wail?

'A great fight and a good death,' he muttered;

'Trust him, he would not fail.'

What of the chamber dark where she was lying, For whom all life is done?

Within her heart she rocks a dead child, crying, 'My son, my little son!'"

Yes! it is when we recall all that war means to both sides and to all classes, that, while the great hall is desolated, the little cottage mourns quite as truly in the lad they sent from the country village or the crowded town, as he lies dead on the veldt—

"With a fleck of blood on his pallid lip, And a film of white on his eye—"

and that the Boer mother quite as truly cries, "My son, my little son!" then it is that by contrast we understand what we mean when we look in one another's faces and cry "The blessing of peace!" . . .

The good Bishop from whose sermon this is an extract has ofttimes told his hearers that "What a man is five minutes before death so he is five minutes after." He got that piece of information from his own heart, but not from either his Bible or his Prayer Book. His own accounts of his mission show that he is a psychic, but does not know it. He preaches against Spiritism and is yet a Spiritist.

But what of the sorrow in the hall, the cottage, and the Boer home? Can we not imagine the comfort to the bereaved father and mother if they know that their son is alive and near them, though his corpse is unburied on the veldt; that they

may even see him and have speech with him in a few days; in any case, only a brief time, and they will join him in a state

where they will not part again ?

When the Spiritist answers the question, "What is the good of it all?"-if, indeed, he has the patience to do so-some Churchmen reply, "We don't want Spiritism to teach us that ; it is a part of our religion." Strange blunder. Is there any word in Church teaching which leads one to suppose that our departed friends are in our proximity, and able to communicate with us? The Apostles' Creed has, "I believe in . . . the Communion of Saints . . the Resurrection of the body, and the life everlasting." The Nicene Creed, whose antecedents are far more satisfactory, says nothing of the Communion of Saints, and winds up with : "And I look for the Resurrection of the dead and the life of the world to come." But where do we find any hint of a communion of sinners, or of a spirit life around us; a state of consciousness as real as that in which we live; a region inhabited by those we knew and, in some cases, loved, when they functioned on the earth plane? It is reserved for Spiritism to teach of communion with those who precede us into the next life, and the good that can be achieved, not only by the spirits of the dead communing with us, but by our communing with them.

ANSWERS TO CORRESPONDENTS.

C. S. Welles, M.D. (Verses).—Without reflecting on the merits of the lines, we have regretfully to decline them, in view of a rule against the insertion of original verse. S. A. ΜΕΛΟΟΟΚ (Sir Oliver Lodge's address).—Thanks for

your letter and the posters, which are sufficiently impressive to

have arrested public attention.
"X. Y. X."—We read your letter with interest, but cannot identify the names and phrases about which you ask. You do not seem to have enclosed either name or address with your

etter.
"Belgian Refugee" (Prophecy of Johannes).—We cannot publish any communication which reaches us unaccompanied by

the name and address of the writer.

F. H. F. BEALE (Clairvoyance).—Yes, it appears to be transmissible, although like other gifts and qualities it may a generation or two and come out strongly in some remote descendant. As to your other question, a book on astrology may assist you.

A. K. VENNING, LOS Angeles (Death in Battle).—You will be that your question has been fully answered in Mrs. M. H. Wallis's recent address.-The little palindrome you send combining the names of the nations now at war is ingenious but without

any real mystical value.

PHILIP L. CHAMBERS, British Columbia (War Predictions).

-Thanks for your letter which we have read with appreciation. The astrological document you send is rather mixed in its results: we are not impressed by "verifications" that could easily be mere "flukes."

THE CREATIVE SOUL .- We are never, at any moment of our lives, the victims of a mere necessity. Upon each event, as it follows, our personality can play. We can create it, as it were, after our own image. Let the image be a pure one, illumined, strengthened by faith and love, and it shall be, amid the crude elements of the outward, as the philosopher's stone, which turns

the iron into gold .- B.

SHAKESPEARE'S PLAYS .- Mr. Ernest Meads, well known as a Shakespearean reciter and actor, speaking at Mrs. Hedley Drummond's "At Home" in the Green Salon of Eustace Miles Restaurant on the 27th ult, said that some twelve years ago Shakespeare, through a medium, had said that although he had a part in the plays, those parts which had made the name of Shakespeare honoured were written by Francis Bacon, Lord Verulam. This he desired should be generally known, as misplaced praise was distasteful to him and impeded his progress. This confession, made on the earth-plane, was immediately known in the spirit spheres and came as a thunderclap to those who until that hour had regarded him as their chief, but its genuineness was vouched for by Wycherley, Hawthorne, and Edmund Kean, who added that Bacon and Shakespeare had written in collaboration, some of the lesser plays being by Shakespeare alone. A friend, Mr. Henry Blackwell, had received through a medium, in Nova Scotia, confirmation of this story from Bacon himself, whose desire for secrecy was lest his association with actors, who then had no social position, should mar his political progress. Miss Evelyn Satchell gave some Japanese songs at the piano which added to the enjoyment of the afternoon.

SIDELIGHTS.

By a slip of the pen we referred (on page 541) to Sir Oliver Lodge's book, "Reason and Belief," as "Reason and Unbelief."

"The Christian Commonwealth" of the 9th inst. will contain a verbatim report of the address of Sir Oliver Lodge on The Soul's Survival.

The contents of "The Herald of Health" for the current quarter are useful, interesting, and varied. The journal, which aims at the "physical regeneration of man," is doing good work under the able direction of Mrs. C. Leigh Hunt Wallace.

A correspondent writes: "You will be glad to know that at the daily Intercession Service at St. Paul's Cathedral prayers are offered for those who have fallen in the war. in the special Litany the following beautiful petition taken from a Russian Litany: 'For those also, O Lord, the humble beasts, who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we ask Thy pity, for Thou hast promised to save both man and beast, and great is Thy loving-kindness, O Master, Saviour of the World. Prayers for the departed are in constant use in many Anglican churches, but it is a matter for thankfulness that they should be offered in London's great Cathedral."

As an indication of the changed attitude of the "average As an indication of the changed attitude of the "average man" towards Spiritualism, we take the following from a report in the "Hampstead and Highgate Express," of a meeting of the Highgate Thirty Club. Speaking on "Modern Spiritualism," Mr. Cyril Renton, the president, said "that he was not to be taken as posing as an authority on his subject in the slightest degree. He was merely giving his views and experiences gleaned from meetings he had attended as an 'outsider' and from books which he had read. One thing outsider' and from books which he had read. One thing that struck the most casual observer was the steady but silent growth of Spiritualism amongst the leisured classes. Its apostles did not cry out from street corners, and it was even difficult to enter the more advanced circles. Yet, both in conversation and in letters, one found amongst one's friends and even amongst chance acquaintances a belief in a spirit world quite distinct from the orthodox views, against which the Victorian materialism had waged a war that had culminated in an 'Indifferentism' which had emptied the churches. The war cry of 'I believe in nothing that I cannot see' had died away and astute City men and even clergymen were now to be found at Spiritualistic séances as converts among a host of other unlikely heliayers judged from a marely a host of other unlikely believers, judged from a merely superficial or worldly knowledge of them." The address was followed by an animated discussion "in which several of the members disclosed the fact that they, all unsuspected, were somewhat inclined towards the supernatural." We congratulate the members of the Highgate Thirty Club on their tolerance and intelligent interest in the subject. Spiritualism has had much to contend against; it is outside ordinary experience and has accordingly been denied, derided or ridiculed. There are plenty of facts at the disposal of the serious investigator.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Sir Oliver Lodge and Life After Death.

SIR,-In the "Times" of November 23rd there is a short report of Sir Oliver Lodge's address given at the Browning Hall on Sunday last, in which he said that he had an absolute conviction of future existence based on scientific grounds, and which you have referred to in last week's LIGHT as "a fearless

affirmation."

In the "Times" of the 24th inst. appeared a letter from Sir H. Bryan Donkin, M.D., calling upon Sir Oliver "not to delay longer the publication of his promised information regarding the nature of the proofs on which he bases this announcement," and further remarking: "That a serious statement of this kind. on such a grave subject, solemnly given forth ex cathedra by a professor of science, must surely have harmful results on the minds of many needs no argument. Numerous mental wrecks have been occasioned by so-called 'Spiritualistic' studies among the large class of persons who are ready to believe most of what

Thinking that we might get from Dr. Donkin, who was a member of the Royal Commission on the Care and Control of the Feeble-Minded, some definite information on the "numerous mental wrecks," I addressed a letter to the editor of the "Times," but for reasons best known to himself, my letter has not been published.

I extract the following sentences: "My object in addressing you is to ask Sir H. Bryan Donkin's evidence for his statement that numerous mental wrecks have been occasioned by so-called 'Spiritualistic' studies, &c." 'This is the usual haphazard assertion made by ecclesiastical opponents of psychical research. So far as I am able to discover there are not any statistics proving its correctness.

Those who have looked into this subject without prejudice know that such unfounded adverse criticisms of the effects of Spiritualistic studies were disproved long ago in America by Dr. Eugene Crowell. He showed that among thirty thousand cases of insanity in fifty-eight asylums only seventy-six could be traced to Spiritualism (vide "Psychic Facts," by W. H. Harrison, p. 116).

Perhaps Sir H. Bryan Donkin, as a scientific critic, will enlighten us as to the exact state of matters to-day by reference to carefully recorded facts on which he bases his statements.-

Yours, &c.,

ABRAHAM WALLACE, M.D.

November 27th, 1914.

Time and Space.

SIR,-May I reply to the last letter of "N. G. S." on this subject? I fear he has been guilty of deception; I spy a great beard under his muffler. His dress of ignorance conceals a metaphysician; especially he has studied Kant's mystic state-ment that "I have therefore no knowledge of myself as I am but merely as I appear to myself," though he supports Cousin's criticism. When, then, he asks me to explain how you cannot have Time without Space, I can but feel that he is not only deceiving but laughing at me. For he must know that any such explanation would involve an inordinately long reply of, at least, one hundred thousand words—a reply that, even so lengthy, would be unsatisfactory. I will not, therefore, ask him to read a paper in "Mind" (Vol. XVI. N.S. No. 63) termed "Time as paper in Mind (Vol. AVI. A.S. No. 63) termed "Time as Derivative," where an ingenious theory of Time as spatial is given, or Bergson's "Time and Freewill," where the distinction between time and duration is made clear, or the article on "Time and Space" in the "Encyclopædia Britaunica."

But he himself says: "Let us say there is a substratum of

permanency. Even so I require the use of Time."

This is all I asked from him. He only knows himself as he appears to himself, and for this appearance he requires Time—and Space. But surely the real "N. G. S." is permanent?

In conclusion he says that a timeless world is not a very

attractive affair, and that Mr. Constable's world is very dull. As Mr. Constable is not in possession of any world, even an asteroid, he cannot allow it to be defined as either dull or ecstatic. But how does "N. G. S." know that a timeless world is not a very attractive affair? And how does that affect the argument? A clerical gentleman once pointed out to Huxley that the theory of evolution, applied to man, was degrading and offensive. Huxley replied that his opponent had slightly misunderstood the point at issue: the doctrine might be unpleasant, but the sole question was-Is it true?

It may be noted, when we consider the happiness involved in our universe of time, that Sir George Cornewall Lewis used to say that life would be endurable but for its pleasures. And no few agree with him. We sympathise with the German bagman who wrote his own epitaph: "Oh, God, if I must live again, grant me first a little rest."—Yours, &c.,

F. C. CONSTABLE.

SIB,-"N.G.S.," on page 496, criticises Royce's philosophy of the Infinite, but I fail to see the point of his argument, or any hiatus in Royce's system-unless, as progressive beings, the passing from a lower to a higher plane is a hiatus. He objects that man eannot apprehend a musical phrase he has not heard; but who has said he could? To do so he would have to be infinite instead of finite, man on this plane being limited to sensing the temporal sequence of events in order. The infinite comprehends the totality of finite processes at one time as a unity, past, present and future blended in one.

If man now is able to transcend and combine a short succession of events, such as a musical phrase or a line of poetry, and

sense their temporal sequence as a unity, I can see no reason why he should not, as he approaches nearer to the God-head, evolve a longer and longer time-span till it becomes infinite, if we are ever to reach such a condition. No one, as far as I am aware, has proposed to "give up Time" which conditions all finite life .- Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A. November 2nd, 1914.

A Strange Symbol.

SIR,-Space permitting, perhaps this may interest you or On my visiting some friends last week, one of them handed me a crystal (for clairvoyance). After holding it for about ten minutes, the vision of a Maltese cross on a dark ground, with a bright star at each corner, presented itself. Shortly after I noticed a spiky wheel (like a water-wheel) re-volving very rapidly through the centre of the cross. Was it symbolical of the unending life in view of the present awful vicarious suffering, and if not, can anyone give a satisfactory explanation ?-Yours, &c.,

E. P. PRENTICE.

"The Right Hand of Lord Roberts."

SIR,-In quoting from my article on Lord Roberts's hands, in your current issue, you have by the omission of a few words rendered my delineation inaccurate. You say "the evenness of the thumb and fingers on the palm proclaim," &c. This should read: "Take the right hand as a whole. It is unusually square. The thumb and fingers are placed evenly on the palm, the former being long, shapely, and low set. These features proclaim that studiousness, steadfastness, concentration, adaptability, and firmness of purpose have been acquired and persistently maintained throughout life." Perhaps you will be good enough to insert this letter in order to remove any misapprehension .-

Tenison House, C. W. CHILD. 5, Green-street, Trafalgar-square, W.C. November 30th, 1914.

The Prophecy of Johannes: Further Evidence.

SIR,-I have had a most satisfactory interview with a charming Belgian lady, Mme. Faust, of Liège. It seems that in 1890 (the year of her marriage) some artists who were connected with the "Chat Noir," in Paris, came on tour to Belgium and gave an entertainment at the "Phare" (where there was a concert room) at Liège. Among the many brilliant young men who sometimes appeared in that company were Bruant, Paul Delmet, a composer of charming songs, and Péladan fils, who were all at Liège. Songs and humorous sketches succeeded each other, until M. Péladan suddenly rose and recited the "Prophecy of the Twentieth Century" as he then termed it. It was so different from anything else that the audience looked at each other in wonder, and hardly knew what to think. And although they applauded the man, they shrugged their shoulders at the matter. Madame Faust remembers it all most distinctly as she and her husband were among the few who were impressed, and even to-day she recalls many of the phrases, such as the description of the mystic animals, the statement that more soldiers would fall than the whole population of Rome, and the final break-up of the German Empire. She also told me how the Catholics present smiled at the Protestants when he came to the reference to "land of Luther" and "son of Luther," and she further thinks that some of the verses were omitted as being too long for such an occasion. No explanation was then given of its origin, but no doubt M. Péladan had recently found it among his father's papers, and thought it might create a sensation.

M. Faust was editor of a newspaper, and, as the files were all preserved, it may be possible, some day, to find an account of the soirée. The moment Mme. Faust saw the Prophecy in the "Cri de Londres," she recognised it as the one she had heard.

It appears to me that this evidence is conclusive as to its existence long before the year 1900. Even if it is only fifty or sixty years old it is most remarkable, and must take rank as a genuine prophecy. Too much importance should not be attached to the fact that in his first article M. Péladan speaks of "translating" the Prophecy. Traduirs is probably a slip for transcrire, as he afterwards distinctly says that the translation was found among his father's papers.—Yours, &c.,

MARY SALIS.

18, Palace Gardens Terrace, W. November 28th, 1914.

"The Unknown Guest."

Sir,-Something over a dozen years ago I was one of a small company who formed a circle for the investigation of "the phenomena called spiritual"; and it has sometimes occurred to me that some of our earlier experiences were perhaps worth recording on account of their bearing on the theory that such phenomena are produced by the "subliminal self" or subconscious mind. Early in our investigations one of our number—a gentleman—became "controlled," and in that condition manifested an extraordinary hilarity and a genuine vein of humour, which, however, sometimes bordered on the irreverent. So persistent was this mood that we resolved to get rid of the "influence"; but this was not quite so easy. One evening an experienced Spiritualist of a more than ordinarily "positive" type was with us and essayed to dismiss the controlling intelligence, but the attempt proved rather disconcerting, and the result not without significance. As if securely entrenched, the "control" or "subliminal" held his ground like a Briton for several hours, and in spite of every form of attack. It was only after the clock had struck "the wee short oor," and the relatives of the medium were in the gravest alarm, that the intelligence intimated "his" intention of "relieving the medium": but, turning to the gaptleman. the gravest alarm, that the intelligence intimated "is" intention of "relieving the medium"; but, turning to the gentleman
who had striven so strenuously to dismiss him, he said:
"But, understand, Mr. So-and-So, that I am going of my
own free will; that you are not putting me away"; and
shortly after the medium was "relieved." Now, here was a
"subliminal self" or subconscious mind more wonderful than any portrayed by Professor J. Hudson himself. The latter tells us that the subconscious mind is "negative," and "by virtue of the fundamental law of its being must accept whatever suggestion is imparted to it," but here was one that repudiated all suggestions and was so "positive" as to defy everybody. What are we to make of it? Must we revise our theory regarding the character of the subconscious mind, and endow it with still more wonderful powers; or must we acknowledge the inadequacy of the theory as an explanation of the phenomena ? Which will Maeterlinck choose? And, by the way, if he must decide in favour of the action of "discarnate minds," why should he assume that these minds are "adrift" from another sphere? Is not the universe orderly ?-Yours, &c.,

Falkirk. J. STODDART.

The Spoken Word.

SIR,—I should like to endorse from personal experience "E. K. G.'s" remark: "It is the uttered prayer, the spoken word, that is the word of power" (p. 483).

Some years ago I was taking treatments from a medium, who cured me of a complaint which the doctors were only making worse, and a minor part of her method was a course of affirma-tions à la Christian Science: "I am healthy," "I have no disease," &c. For myself I have often found a good, hearty imprecation on the malady much more effective than any mild assertion. Sick people may find this a useful hint.—Yours, &c.,
A. K. Venning.

Los Angeles, Cal., U.S.A.

SOCIETY WORK ON SUNDAY, NOV. 29th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W .- Mrs. Place-Veary gave remarkably successful clairvoyant descriptions. Mr. Leigh Hunt presided.

Miss Elsie Marian sang two solos most effectively. Sunday

next, see advt. on front page.—D. N.

London Spiritual Mission: 13B, Pembridge Place, Bayswater, W.—Trance addresses, morning and evening, by Mr.
Percy Beard. Sunday next, at 11 a.m., Mr. G. Prior; at 7 p.m., Mr. G. F. Douglas. Thursday, 10th, at 7.45 p.m., Miss McCreadie.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendishsquare, W .- Mrs. Fairclough-Smith's morning address was principally directed to those who have recently risen to the higher life. In the evening she spoke on "Positive Power," and gave messages, which were all recognised. Sunday next,

Shepherd's Bush .- 73, Becklow-road .- Mr. C. Eells, of U.S.A., gave a spiritual address. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Stewart Everett. Thursday, at 8, Mrs.

Webster. -M. S.

WIMBLEDON .- BROADWAY PLACE (NEAR STATION) .- Mr. E. Hunt gave helpful addres. Sunday next, at 7, Mr. E. H. Peckham, on "Dayspring in the Soul." Wednesday, at 7.30, Mr. Lonsdale on "Spiritual Healing." All welcome.

SURREY MASONIC HALL -CAMBERWELL NEW-ROAD. -Morning, interesting address by Mr. Lonsdale; evening, address by Mr. W. E. Long. Sunday next, 11 a.m., circle; 6.30 p.m., Mrs. Beaurepaire. 13th, at 11 a.m., Mr. Lonsdale.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK. —Mrs. Miles Ord gave an interesting address and good descriptions. Sunday next, at 7 p.m., Mr. Brownjohn, address and clairvoyance. Wednesday, 9th, at 7 p.m., "Social" at above address. All are welcome.—M. W.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. G. F. Tilby gave an able address on "Mental Influences," and Mrs. Sutton excellent descriptions. Sunday next, 11 a.m., Mr. McKie; 7 p.m., Mrs. Maunders. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, members only.—N. R.

CROYDON. — GYMNASIUM HALL, HIGH-STREET. — Mr. R. Boddington's address on "Spiritualism's Message to the Bereaved" was much appreciated. Thursday, at 8 p.m., service and circle. Sunday next, at 11 a.m., usual service and circle. and circle. Sunday next, at 11 a.m., usual service and circle; at 7 p.m., Mr. Percy Scholey, address and clairvoyance.—C. B.

HAMMERSMITH .- 89, CAMBRIDGE-ROAD (Adjoining Waring's Depository).—Sunday next, 11.15 a.m., devotional circle; 7 p.m., address, public circle, and clairvoyance. We believe in the Fatherhood of God and Brotherhood of Christ. All heartily welcomed.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. E. Bryceson gave an interesting reading on "Man's Duality and Evolution," followed by some well-recognised clairvoyant descriptions by Mrs. Longman. Thompson, address.—W. H. S. Sunday next, Mr. J. C.

Bristol.—Sprritual Temple Church, 26, Stokes Croft.— Mrs. Baxter gave addresses on "Soul, Spirit, Body," and "Moods" and Mrs. Doris sang two solos. Sunday next, at little and the state of and 6.30, also Wednesday, 3 and 7.30, public services. Soloist, Mrs. Adams. Monday and Friday at 8, public circles; Monday, at 6, healing.

Woolwich and Plumstead.—Miss V. Burton spoke on "To Thine Own Self be True." 25th ult., successful "Social." Thanks are due to Mrs. Peeling, Mrs. Danvers and Mrs. Allen. Sunday next, at 3 p.m., Lyceum; 7 p.m., Mrs. Webster, address and clairvoyance. Wednesday, Mrs. Harrad, address and psychometry.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD. — Mr. Sarfas spoke on "The Laws of Life" and gave descriptions. 27th ult., Mr. Moncur gave an address and psychometry. Sunday next, 11.15 a.m., questions answered; 7 p.m., Mr. and Mrs. Kent, address and clairvoyance. Friday, at 8, public meeting. 13th, Mrs. Mary Clempson.—F. K.

BATTERSEA.—HENLEY HALL, HENLEY-STREET. — Morning, circle conducted by Mr. Ashley; evening, Mrs. Peeling, address and clairvoyant descriptions; Mr. Clegg conducted. Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. George Prior, address. Thursday, at 8.15 p.m., Mr. H. Wright, clairvoyance. Silver collection.—P. S.

Peckham.—Lausanne Hall. Lausanne-road.—Morning, Wooderson, address and answers to questions; address and descriptions by Mrs. Podmore. 26th, Mrs. Mary Gordon answered questions and gave descriptions. Sunday next, 11.30 a.m., Mr. A. Moncur; 7 p.m., Mrs. M. E. Orlowski, address, replies to questions, and clairvoyance. 10th, 8.15, Mrs. Podmore, clairvoyance. 13th, 7, Alderman D. J. Davis. BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—

Owing to indisposition of Mrs. Mary Davies, services were ren-Owing to indisposition of Mrs. Mary Davies, services were rendered by volunteers. Sunday next, at 11.15 and 7 p.m., Miss Felicia R. Scatcherd. Morning subject, "The Latest Phases of Materialisation"; evening, "Automatic Phenomena and Passive Writing." Tuesday, at 3, private interviews; public circle at 8; also Wednesday, at 3.

BRIGHTON.—WINDSOR HALL, WINDSOR STREET, NORTH-

STREET.—Mrs. Neville gave addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies. Monday (this week only) at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15,

public circle.—A. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Horace Leaf gave an address on "Children," afterwards naming the Leaf gave an address on Children, after door convincing clair-child of Mr. and Mrs. Vane. He also gave convincing clair-voyant descriptions. November 28th, very successful "Social." Sunday next, 3 p.m., Lyceum; at 7, Mrs. Harvey, of Southamp-ton, address and clairvoyance. December 13th, Mrs. Jamrach.

Sunday next, 3 p.m., Lyceum; at 7, Mrs. Harvey, of Southampton, address and clairvoyance. December 13th, Mrs. Jamrach. No circle next Thursday.—H. W. N.

Holloway. — Grovedale Hall, Grovedale-Road.—Morning, inspirational address by Mr. F. A. Hawes on "The Duty of Spiritualista"; evening, address by Mr. G. R. Symons on "The Open Vision." 25th, Mrs. Brownjohn spoke on "Demonstration of Truth," and gave descriptions. Sunday next, 11.15 a.m., open circle; 3 p.m., Lyceum; 7, Mrs. S. Podmore. Wednesday, Mrs. M. E. Orlowski. 13th, 7 p.m., Mrs. Alice De Beaurenaire.—J. F. paire,-J. F.

STRATFORD. - IDMISTON-ROAD, FOREST-LANE. - Morning, general discussion on "Psychic Forces." Evening, Mr. Connor, on "The Duty that Lies Nearest"; descriptions by Mrs. Connor. 25th ult., open circle. 26th, Mrs. Neville gave an address and descriptions, and named a baby. Sunday next, at 11.45, Mr. Cattanach, "Fresh Phases of Phenomena"; at 7, Mr. Wrench. 7th, "Social." 9th, Mrs. Maunder. 10th, Mrs. Harrad.—A. T. C.

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Spiritual Church, Goodmayes-avenue, Goodmayes (opposite G. E. R. station), on Sunday, December 13th. 3 p.m., paper for discussion by E. Alcock-Rush on "Essentials"; 7 p.m., public meeting. Speakers: Messrs. G. Tayler-Gwinn, G. T. Brown and E. Alcock-Rush. Soloist: Mr. Alcock-Rush.

TOTTENHAM .- 684, HIGH ROAD .- Address by Miss Morris. PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Smyth gave addresses on "The Gifts" and "Faith."—J. W. M.

WHITLEY BAY-Mrs. Dance spoke on "Seek and ye shall Find," and conducted an after-circle.—C. C.

EXETER. - DRUIDS' HALL, MARKET-STREET. -Addresses by Mr. F. Pearce, of Portsmouth. Clairvoyant descriptions at both services by Mrs. Grainger.

NOTTINGHAM .- MECHANICS' LECTURE HALL-Morning and evening, addresses by Mrs. M. Mayo; descriptions by Mr. Bellamy .- H. E.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Services, morning and evening, conducted by Mrs. Harvey, of Southampton, clairvoyance and auric descriptions. Other usual meetings.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. H. Fielder gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

EXETER. — MARLBOROUGH HALL. — Addresses by Mrs. Letheren and Mr. Elvin Frankish; clairvoyant descriptions by Mrs. Letheren.—E. F.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.-Miss Randell, of Birmingham, took both services and conducted the Monday meetings .- T. A

TORQUAY.—Mrs. Thistleton gave an interesting inspirational address on "The Uses of Spiritualism" followed by clairvoyant descriptions.—R. T.

BOURNEMOUTH —WILBERFORCE HALL, HOLDENHURST-ROAD.
Addresses by Mrs. Mann and Mr. W. J. Street. Descriptions by Mr. F. T. Blake. 26th ult., address and descriptions by Mr.

PLYMOUTH. - ODDFELLOWS' HALL, MORLEY-STREET. - Inspirational address by Mr. Lethbridge; solo by Miss Farley. Large after-circle. Meeting conducted by Mrs. Truman, who also gave clairvoyant descriptions.-J. G. W.

READING. — SPIRITUAL MISSION, BLAGRAVE-STREET. — Addresses, morning and evening, by Mr. P. R. Street; subjects, "Tales of Toil" and "Religion, what art Thou?" Mrs. Street gave clairvoyant descriptions.

PORTSMOUTH TEMPLE. - VICTORIA-ROAD SOUTH. - Mr. Howard Mundy gave good addresses and clairvoyant descriptions. Mr. Aaron Wilkinson conducted a circle on the 23rd ult., and gave remarkably accurate descriptions on the 25th .- J. McF.

MANOR PARK, E .- THIRD AVENUE, CHURCH-ROAD .- Morning, healing service; afternoon, Lyceum; evening, address and clairvoyant descriptions by Mrs. Maunders. 23rd ult, ladies' meeting, address and clairvoyance by Miss Woodhouse. 25th, address and psychometry by Mrs. Bryceson.-E. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE. Addresses and descriptions by Mrs. A. Jamrach: morning subject, "The Meaning of Death"; evening, "How are the Dead Raised, and with what Bodies?" 26th ult., Mr. Aaron Wilkinson, address and clairvoyance.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mrs. S. J. Whittaker, "Not Death, but Transition" and "Personal Psychic Reminiscences." Mr. Beardsworth also spoke on "Destiny" and "Sir Oliver Lodge's Recent Affirmation." Descriptions by Mrs. Whittaker.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle, speaking under the control of a Hindu, begged the congregation to pray earnestly for a stronger unison between the Indian and English races. Evening, address by Mr. Rundle, "Spiritual Gifts." Good descriptions at both services, and after-circle.-C. A. B.

MANOR PARK, E .- CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service; conductor, Mr. G. F. Tilby; afternoon, Progressive Lyceum; evening, address by Mr. J. H. Carpenter on "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Anthem by the choir. 26th ult., Mrs. Harrad, address, "The Great Symbol," and clairvoyant descriptions. - A. L. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET. Meeting conducted by Mrs. Gale. Short addresses by Mesdames Gale, Dennis and Hoskyn. Clairvoyance by Mr. Dennis. Soloist, Mrs. Bateman.-E. E.

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